## THE LITTLE MAN IN GRAY.

(YERR PURPMAN) THE PURPLE.

The many a time a day
with up and fown our quiet street;
He stops at every door—
The cich man's and the poor—
wries on with quick unresting feet.

He does not ours to speak To men whom its must seek. He serve bloods how maximity they we bloods no watching type. Onward he gives like some calm quarti-

Within his name he towars
A thousand hopes and ourse,
Sealed tolers for the young the old, the ga,
You word of Cany or King.
Can half such changes bring:
No one is washed for the the man in gray-

The merchant risking gold in ventures monitod;
The love product that the product the product the product the product the product that the product the produc The brave men fighting herd
For some well-entried toward,
And thuid youth that only watch for bread26 sees, where or they stay.
Wetch for the man he gray.
And hear with heating here's they plot tread,

Be calm and cheerful all,
And do not lear his call;
Good fortune comes as easily as ill.
The little man in gray.
Though he call every day.
Can only bring wanterer is toot's will.
—Mary J. Harr, in Harper's Weekly.

# INTERPOSITIONS OF PROVIDENCE.

If I was you, Lupiry, I would n't try to do nothin' with it, bein' it's green— besides bein' a terrible scant pattern to make a genteel dress out of, and yaller and streaked in places. Green is terrible unlucky and no mistake. I was meried in green myself, and look at the run of loes I've had!" And Mrs. Smallidge, a deleful widow who "cut and basted" for all the female population of Russian Foot Charges collect and oasted for all the remaie popula-tion of Rumney Four Corners, rolled her eyes upward as if calling upon heaven to bear witness to the woes that the green wedding-dress had drawn

upon her head. "
"I told Lupicy 't' was a temptin' of Providence to hev a green dress, but ahe seems set upon it. Young folks has to learn by experience," remarked Luto learn by experience," remarked Lupiry's mother, who was also a widow and doleful. "And the poor child won't hev much, and Luke bein' app'inted to a city church where I expect they 're middlin' genteel she'd ought to make the most of what she's got. She's a master hand to calkilate, Lupiry is—takes after the Hopkins—but when she went up garret and fetched down Granny Hopkins' old green silk I was beat, for it's seventy years old if it's a minute."

Meanwhile Lupiry, a buxom damsel with the reddest of checks and the bluest of eyes, a "tip-tilled" nose and a prim little mouth which contradicted it, was holding Granny Hopkins' seven—the contradicted it, was holding Granny Hopkins' seven—as If nobedy could have

dress. I am going to turn my turkeys and buy me a lilac silk. Luke likes lilac. But I did hope this would do for

could manage to squeeze a black cashmer out of my turkey money!"

"A black cashmere would be sweet pretty," said the dressmaker, "and laylock is a real genteel color and makes up pretty for a minister's wife, beinkinder subdued; and alika is reasonable now, they say. I do hope you'll her good luck with your turkeys, Lupiry. You'd ought to, you've took such care of 'em-and turkeys is dretful tender fowls. If Abner Ransom is a goin' to kerry am to market for you you'll be sure to get all they're wuth, for Abner is terrible sharp at a bargain. He was the one that made Elder Skilton take off so much for every rainy Sunday when he hadn't preached to but few talks. off so much for every rainy Sunday when he hadn't preached to but few folks. The Elder he was godly-given and didn't want no fuss so he done it, but some folks thought t'was mean. Bein' Abnar hain't got no turkeys of his own to wall. I cruss you'll get a good

pected to be given to hospertalerty, and the conference brethring do lot on somethin' more'n common in the way of vic-tuals. And then the minister's wife, bein' looked to for an example, had ought to be industrious and savin'. There sin't no denyin' that Mis' Elder Bemns' keepin' a hired girl hundered her usefulness, if she did have eight children, and the nueralgy dretful, and the Elder always kinder sickly too. There's a sight more responser the minister's wife if he comes on the minister's whe it he is sickly, And, come to think of it, what a terrible great Adam's apple Luke Rankins has got, sin't he? Makes me think of Silas Spencer, that preacher over to Enfield when I was a girl and over to Enfield when I was a gur and died of consumption before he was A man with an Adam's apple terrible apt to have consumption,

they say."
"I'm afraid Lupiry ain't got the gift for speakin' and prayin' in meetin' that she ought to hav," said Lupiry's mother, with a mouraful shake of the

A Methodist minister's wife had

That was only a murmor in the depths of Lupira's inner consciousness, but she shuddered at her wickedness the next minute, and thought she must be "falling from grace."

It was such a "privilege" to be a minister's wife, her unsther said.

Then she resolutely banished from her mind the prayer-meetings and the conference brethren, and all the unpleasant aspects of the position which had been conjured up by Mrs. Smallidge's lively imagination, and reflected upon the agreeable ones—the like silk, the envy of the girls who had not been able to "get a minister," the "gentility" of the city church, and Luke always at hand to tell her how pretty she was. So she became cheerful sgain, and set her mind at work upon a mathematical

common in her experience! Now, on the eve of the fateful day when Abner Ransom was to sell the turkeys, Lupiry calculated that there might even be a little money left for gloves and trimmings. Laces and ribbons floated before her eyes in dreams all night, and at the first ness of dawn he averaged mings. Lacis and ribbons hoated before her eyes in dreams all night, and at the first peep of dawn she arose and hurried down to the poultry yard. The whole lifteen turkeys were to be slain and prepared for market before eight o'clock, and Lupiry wished to see them once more in life. Not that she had become attached to them, or felt any pity for their sad fate in being marryred for her gain—Lupiry kept too close an account of profit and less to leave any margin for sentiment—but she wanted to assure herself once more that they were fat and well favored.

Poor Lupiry! She was only one of the innumerable company who, following in the footsteps of the far-famed milkmaid, reckon up the profits of their eggs before they get them to market, and are often destined to bitter disappointment. There lay the whole fifteen

bluest of eyes, a "tip-tilted" nose and a prim little mouth which contradicted it, was holding Granny Hopkins' seventy-years-old green silk up to the light with her brow contracted into an anxious frown.

"I did n't want it for a wedding dress. I am going to turn my turkays winder. Tain a me take it a purpose. I expect they got hold of some of that last medicine of father's that he throwed out of the settle that he throwed out of the settle to the contract of the settle that he throwed out of the settle that he winder. Taint no use takin' on. 'Ac

oerdents will happen in the best reger-lated families.'''
And Ichabod went about the milking,

and buy me a lilac silk. Luke likes lilac. But I did hope this would do for something."

"They must be terrible worldly, for Methodists, down to Luke's church, if they expect the minister's wife to hey two silk dresses," said Lupiry's mother.

"There's Mis' Elder Bemus, the relic' of a Presidin' Elder, she nover had but one, and she's wore that every communion Sunday for nigh upon forty years, to say nothin' of love feasts and conferences, and it ain't wore out yet. And here's Lupiry wantin' to start out with two."

"I suppose I shall have to get along with only the jilac silk, but I do wish I could manage to squeeze a black cashmere out of my turkey money!"

"I shall write to Luke this very day a call him that we can't be married."

"I shall write to Luke this very day a call him that we can't be married.

to Luke Rankins that day explaining the necessity of postponing their wedding until Spring.

"Luke is terrible eager and impa-tion," she remarked to her mother, as she read the answer to her letter, which Bein' Abner hain't got no turkeys of his own to sell, I guess you'll get a good price for yours. If you're agoin' to be merried in three weeks thore ain't no time to lose, and I'll be over early Friday mornin' to cut your laylock silk."

"I tall Impiry I hope she shi't got her mind bo much set upon vanities," said Luphy's mether. "Mervin' is a terrible solum and responserble thing, pertikerly merryin' a minister."

"That is true, Sister Hopkins, and I do hope, as you say, that Luphy's got a realizin' sense. Ministers is apt to be hearly and pertiklar about their victuals. And the minister's family is expected to be given to hospertalerty, and pertone."

"That's what I call an interpersition of Providence." Smallings to providence."

"That's lead an interpersition of Providence." Smallings to

"That's what I call an interpersition of Providence," said Mrs. Smallidge to her crony, Mis' Elder Bemus, when sha heard the news. "Lupiry Hopkins ain't more fit to merry a minister than I be to merry the Angel Gabrel. She ain't got no sprawl nor no faculty, and what's a minister's wife without them? Whoever p'honed them turkeys was adoin't the Lord's work unbeknownst. You see if somethin' clies don't happen by spring to keep them apart that the Lord hain't never jined together. Luke Rankins is terrible gawky, but he is smart and I've heard that they thought a sight of him in the city. If Lupiry Hopkins wanted him she'd better a'took a sight of him in the city. If Lupiry Hopkins wanted him she'd better a took him when she could get him without fussin' about a trusso, for some of them rich city girls will be settin' their caps for him, and you and I know what men be, Sister Bennus."

II.-LUKK. He was tail and angular, had stooping shoulders, and wore his hair very long. He had very large bony hands, which he never knew exactly what to do with in society. He never set down in the presence of others without becoming

The unhappy result of the reverential admiration with which she inspired him was that his hands and logs became more hopelessly unmanageable than ever before, and he clutched so frantically at his long lock of hair that it threatened to come out by the roots. The friendship throve apace, and the long lock of hair that it threatened to come out by the roots. He blushed like a school-boy, and stammered a few commonplaces which seemed so insane as he remembered them that he was almost driven to despair.

the consequent necessity of postponing their wedding day. The letter seemed to startle Luke—to notas a sort of moral shower-bath. For the space of twenty-four hours he had been unconscious of Lupiry's existence. He drew himself up to his full height and walked across the room several times with long, de-termined strides.

"I can't have it postponed, not for a day!" he said. "We are far enough apart now; in six months more—"
And he firmly resolved to go no more

And he striny resolved to go no more to the Chinese mission school.

He kept his resolve—for the space of three weeks. During that time he had entreated Lupiry to be married even if it were in her old buff calico, and Lapiry had steadfastly refused. He had then resolved to improve Lupiry's mind. piry had steadfastly refused. He had then resolved to improve Lupiry's mind in the time that must intervene before their wedding-day, and thus produce some congeniality of taste between them—having a hidden consciousness all the while that pouring water into a sleve would be a more hopeful task.

And Lupiry, reading the improving letters, sighed and wished that Luke's hair curied like Seth Jones'. She had observed that men with long straight

observed that men with long straight hair wore always dull and prosy; and the prospect of leading the woman's prayer-meeting and entertaining the conference brethren lay heavy on her

At the end of those three weeks Luke had come to the conclusion that, considering his unusual facility in acquiring languages and the considerable command of the Chinese language which he had already gained, together with the scarcity of laborers in the vineyard, it was his duty to spend his Thursday evenings at the mission school. If temptations beset him there had he not sufficient manhood to resist them, with the divine aid which is never denied to the divine aid which is never denied to the weak?
At first he decided that his only safety

At first he decided that his only safety lay in avoiding the angelic vision altogether, and contined his attention strictly to the stolid, almond-eyed Celestials. But before long he became disgusted with his cowardice. Surely her companionship was helpful and elevating; was he sc contemptibly weak that he could not enjoy it without being faithless to Lupiry? What an advantage her friendship would be to Lupiry, ignorant and inexperienced as she was. Clearly it was expedient that he and the angelic vision should be friends. How far he had been led toward this conclusion by a reproachful look in the vision's lovely a reproachful look in the vision's lovely eyes—as one would say "What have I done that you should refuse to be friends with mel"-it is unnecessary to in-

quire.

Luke did not think of doing so, although he knew that the human heart is deceitful above all things. He did is deceitful above all things. He did think that Providence had given him an especial call to minister to the Chinese, especial call to minister to the Chinese, he had become so absorbingly interested in the language, and had come to regard Chin Wang, who brought home his washing, as a man and brother. But he was also dimly conscious that the feverish longing for Thursday night which be felt in all the intervening week was scarcely to be accounted for by his was scarcely to be accounted for by his devotion to "the heathen Chineo," and

to an asylum for the idiotic. The di-vinity was calm and self-possessed, and deeply interested in the Chinese ques-tion, the condition of the Methodist tion, the condition of the Methodist church in the South, and other grave subjects; but she had a way of slowly rating her long lashes and giving Luke a long look out of her wonderful eyes—which looks, Luke felt, were rapidly reducing him to utter imbeeility.

After he went home that night, he added a postsuript to his letter telling Lupiry that he needed her aid and companiouship, and begging her not to

paniouship, and begging her not to allow such a petty consideration as dress "A Methodist minister's wife had ought to hev them gifts as much as the minister himself. And as Mis' Elder Bemma used to say, she's got 'to know how to make her pin-crust short without becoming way, as if he were trying to devise some plan for cuttailing their proportions to the resulting their proportions of the proportion of the pr

Just then Seth Jones, the dapper, early-leaded clerk in the village store, resembled Griddo's head of St. Paid. It leads that the state of the convinced Luke that he was not drove by, looking eagely up at all the windows. Lipity drew back, blushing, the body between the convenience of the face on the convenience of the face of the convinced Luke that he was not drove by, looking eagely up at all the windows. Lipity drew back, blushing, the body of the convenience of the face of the convinced Luke that he was not drove by, looking eagely up at all the windows, the body of the convinced Luke that he was easily distinguishable from the other all looked exactly allies, of the convinced Luke, and not large the convinced Luke, that he was easily distinguishable from the other all looked exactly allies, and the continuity, and though the must be "fallied by the convenience of the face on the convenience of the face on the face of the face of the face of the face of the girls who had not been able to end the convenience of the conv

spair.

It was the very next day after his meeting with Miss Whitefield that he received the letter from Lapiry announcing the decease of the turkeys, and her friend; but, except for a faint flush sympathy, as became her since he was her friend; but, except for a faint flush that came and went, she showed no trace of any emotion. "She doesn't care! I was a vain

"She doosn't care! I was a vain idiot to fancy that she would," thought Luke, and was more miserable than be-fore. For several weeks he did not go near the house, and at the mission school he avoided her as much as possi-

One day the Bishop told him that Una had come to a sudden determination to go to China as a missionary. She was to sail from New York in two weeks, with a party of missionaries who were returning from a visit to this country.

"There is work enough for her here-work that she is better fitted for, too, nd I told her so," said the Bishop You had better come and talk to her you might have more influence than I,"
—giving Luke a sly and scrutinizing

Lake firmly resolved to be glad that another messenger had been called to carry the Gospel tidings to heathen lands. He also firmly resolved not to go to see her; and he walked sround the square seven times the next day before he rang the door-bell at the Bishop's house. She was surrounded by friends, and he scarcely spoke to her. The next time that he went the same thing happened, but on the evening before she was to leave he lingered behind the others. She was as calm and self-possessed as ever; she even chatted gayly on indifferent subjects, but she would not meet his eyes until, as they were parting, she did at last raise her own—those lovely eyes that sang of "peace on earth, good will toward men"—and he saw that they were drowned in tears; then she snatched her hand from his, and vanished like a flash.

Poor Luke! nothing but true religion kept him from wishing in that moment that Lupiry Hopkins had never been born. He went home and spent the night "wrestling in prayer," and imbining doses of theology, hot and strong; and he did not trust himself to say farewell to her again, although he could not resist the temptation of watching from a distance the train that bors her away. ance. Luke firmly resolved to be glad that

resist the temptation of watching from a distance the train that bore her away.

Then he went home, "his heart with in him like a stone," and found this let in him like a stone," and found this letter awaiting him from Lupiry:

Dhan Lurk—I do feed awful ashamed to write you this letter, and when I read about men shooting themselves because their girls have lifted them I feed kind of worried, though I don't think you are that kind. And I don't want you to feel broken bearded, nor think hard of me, for I have tried read bard all winter to help it—I mean to help feeling discouraged about being a minister's wife, and liking Seth Jones. I know its read wheel, and mother thinks I've fallen from grace—though Seth is a professor. He is a partiser it the store now, and is able to keep his wife real gathest. Of course I know it sint so gentoel as being a minister's wife, besides being a great privilege. And I want you to remember that there are other girls just as pretty and a good deal better than me, and one of these days you may love one just as well; but I do hope you liget a manager, for mothor says that is what an inister ought to have.

P. S.—Soil likes no just as I am, and does n't want me to read books or be elevated. I have got the limit sile, and it is a beautiful shade, with gloves to match. We are going to be married in May. I fild feel swin) bat when my turkeys were poisoned so we could n't be married to May. I fild feel swin) bat when my turkeys were poisoned so we could n't be married to May. I fild feel swin) bat when my turkeys were poisoned so we could n't be married to May. I fild feel awful bat when my turkeys were poisoned so we could n't be.

devotion to "the beather Chineo," and he never went to the mission school without previously fortifying himself by prayer and by writing one of the long, improving letters to Lupiry.

The Bishop suddenly felt a call to invite him to dinner, and Luke being compelled by politeness to accept the invitation, of course—saw the angelic vision at the head of a giorified dinner table. What he ate Luke scarcely knew, and he was conscious of talking such drivel that he wondered why the Bishop did not make arrangements for his immediate removal to an anylum for the idiotic. The dispersion of the control of the course of the course of the course of talking such drivel that he wondered why the Bishop did not make arrangements for his immediate removal to an anylum for the idiotic. The dispersion of the course of the course of the such that worthy man, and see whether he could not devise some plant to the whole earth from being put between him and the desire of his heart. Luke's first sensation was one

eart.

Himself is not at home," responded to his inquiry for h Himself is not at home, "responded an Irish serving maid to his inquiry for the Bishop. "It's for your riverence that Miss Una's list after sendin'."

"Miss Una's Hasn't she gone?" cried Lake, thinking he must be dreaming.

"She couldn't go—all along of the young haythen! It's tak slok he is, and according and secondin's had according and secondin's had according to the state of the state of the state of the second s

rachin' and scramin' bloody murther scream and scraning whin she'il lave him a minute. Whin in one day while driving an ice wagon." she'd thry to go—and her thrunks all packed and the concliman waitin'—he wint purple in the yaller face is him, hopes your late illness would be taken the raskill, and his eyes stud out iv his head, and is it scrache he did? Sure the rankill, and his cycle stud out iv his head, and is it scrache he did? Sure

Considering the enormous quantities of eggs which are imported annually from France into this country, it would seem not only that the business of poultry farming is better understood across the Channel than it is here, but also that the English are even more fond than the French of this article of food. It is not uninteresting to have the opinion of a popular medical writer in France upon the merits and demerits of a diet of eggs. After explaining the chemical composition of a hen's egg, and laying due stress upon the large proportion of ulbuminous matter contained in it, Dr. Valoureux goes on to assert that some prudence should be ex-CONSTDERING the enormous quantities assert that some prudence should be ex-ercised in indulging an appetite for eggs. Of all the six hundred different modes of preparing them for the table, the of proparing them for the table, the most wholesome is that of simply boiling tham a la coq, as the French phrase has it. But it is necessary even in accepting this rule to qualify it by adding that the egg should not be boiled too much, as in such case it becomes very much less digestible. Another injunction is that the eggs should not be eaten without taking some wine or other liquid at the same time; and the Doctor recounts a story of a certain modern Blue Beard who was said to have killed four or five wives successively by inducing them every morning to cat two eggs without drinking any thing at all. Moreover eggs are not to be devoured in large quantities at a time, unless the person making the experiment wishes to have a painful experience of the maxim have a painful experience of the maxim that an egg is equivalent to a quarter of

that an egg is equivalent to a quarter of a pound of meat.

Appropos of this latter warning the Frenchman might have added, if he had known it, a very modern Devoushire story of a laborer who was ordered by the village doctor to eat eggs, and whose employer gave him a shilling to enable him to comply with these orders without going to any unwarrantable expense. A few days afterward the goodnatured employer called to ask how the sufferer was. He had followed out the doctor's injunctions with alacrity, but, instead of being any better, was a great deal worse; and further inquiries elicited the fact that he had bought eighteen eggs with his shilling, and had at once set to and finished them at a sitting.—

London Globe.

practitioners of the old and new schools is frequently evinced at meetings of the different medical associations, in the periodical literature of the profession, and by thousands of minor indications both in the halls of instruction and in the walks of daily life. On the 22d of December, 1879, Dr. Frederick F. Moore, of Harvard University, read a remarks. the walks of daily life. On the 22d of December, 1879, Dr. Frederick F. Moore, of Harvard University, read a remarkably liberal and instructive paper before the Cambridge Society for Medical Improvement, which was an argument against that dogmatism which rejects truth because it was discovered outside of the regular creed. At the recent meeting of the American Institute of Homeopathy, held at Milwaukee on June 15, the address of a physician was plaint if the real trustful faith, we have no right to complaint faith. rejected by a large majority of the members because it advocated a strict adhesion to the laws of medical practice laid down by Hahnemann, and condemned that spirit of liberty that permitted the use of any but "orthodox" remedies.—N. Y. Graphic.

## Hot Weather in Mexico.

THE morning sun was dancing over e floor in double-shuffles as his fell into the station, his face flushed, his hair wet, and his general look one of

hair wet, and his general and generals.

"Bijah, did you ever see such a scorcher?" he faintly hequired, as he fanned himself with his hat.

"This 'ere weather," replied the old janitor, as he stood his broom in the corner, "is freezing compared to some that I experienced in Mexico. Why, Judge, I've seen it so hot is Santa Fe that lak boiled in the ink-stand while I was trying to write a lutter to my mother. I was amatruck seven times in one day while driving an ice wagon."

by you as a solemn warning, and I am grieved to find you still treading that same old path.

## Religious.

AT MOTHER'S KNEE.

Have to the fold the Shepherd build.
His little lambs at close of day,
And thus any darbless come to me,
At last grown tired of their play;
And while the twillight shadow full
Gor hill said assalow Free above,
I draw my little lambkins safe.
Within the fold of house and love.

O drawwy cres of him and brown!
O nothing heads! I understand;
The time two liths travelers start,
With mothers and, for "similars
So fold the dresses sing away.
And free the rettless dainty feet
From since and stocking. This at in
My little lambs, refreshed and ewe

And rober in white, before me kneed with folded hands. O Father, Then Who art the Shephred of Thy Stock, Bow down This car and laten now To cash ion, childhen prayer that these, My children, offer up to Thee. Hallow the turlight bour, O Lord, That brings them thus before my knee

And so through all the ellent hours.

Which lie between the night and day,
They shall not fear, since from the fold.
Thy low will drive all fore away.
Bleep, little ones, oh, sweetly sheep.
Till increasing sinkesang gather fast;
And safe from simmler-land you come.
Back to your mobber a knee at last.

— Back to four mobber a knee at last.

Sunday-School Lessons. July 25-The Covenant with July 25-The Covenant with Gen. 3 5-15 Aug. 1-The Call of Abram, Gen. 11-21, 12:17 Aug. 15-Abram and Lot. Gen. 13:18 Aug. 15-Abram and Lot. Gen. 13:18 Aug. 15-Abram and Melchiae-dek. Gen. 16:18-91 Aug. 25-Abram and Melchiae-dek. Gen. 16:18-91 Aug. 25-Abram's Intercession Gen. 16:18-38 Rept. 3-Lot's Esame from Gen. 16:18-38 Rept. 15-Trial of Abraham's Gen. 19: 12-38 Rept. 15-Trial of Abraham's Gen. 19: 12-38 Rept. 15-Trial of Abraham's Gen. 19: 13-14 Sept. 15-Lesson solicited by the School.

The Christianity of Every-Day Speech.

Those who have undertaken to lead Christian lives, and who are known to the world as having made confession of duties and obligations of high and un-changing character, are in constant danger of permitting themselves to for-get the true nature of their obligations, and of being more or less influenced by the purposes and the sentiments of those who are not Christians at all. He who would constantly rise higher in the performance of Christian duty neust constantly struggle so to rise; for in the Christian life there is rightly no such thing as stagnation or subsidence. When we are not positively and ag-gressively seeking to do right, and to be worthy of the Namo we have named, be worthy of the Name we have named, we may be sure that our non-action will result in a practical acceptance of principles of thought and life which have been framed by the enemies of true religion. In our work and our play, our thought and our speech, and all the condust of our daily lives, it cannot be dealers that they were the property of the property of the conduct of our daily lives, it cannot be loubted that, when we cease to shape our doings in obedience to our sense of what is right and wrong in the Christian sense, we fall as once to the level of those whose principles of living are essentially worldly and unchristian. It is hard to climb; it is easy to let go; and so it is that too many Christians practically throw the influence of their lives, or of a very large part of their lives, into the worldly and material side

Set to and finished them at a sitting.—
Loudon Globe.

Obliterating the "Pathles."

There is a movement on foot to bring together the foremost men of the medical profession of the United States and Canada in a "Free National Convention" at Chicago on the 24th of August. The object is to do away with sectarianism in medicine, and to establish a new code of ethics for physicians. It is an organized effort to remove the barriers that exist between the different schools, and to obliterato the present antagonism of "pathles." That there is a widespread desire for a free and amicable discussion of many vital questions by practitioners of the old and new schools is frequently evinced at meetings of the different medical associations. plain if we are ranked with unbeliev-ers and with enemies of the cause which we pretend to follow. "He who is not with me is against me; and who is not with me a scatter, and the that gathereth not with me scattereth abroad." There is altogether too much scattering abroad by means of the worldly words which we seek to embedy in Christian speech.

In order to refuse thus to adopt a lower scale of success thus to adopt a

lower scale of speech and action than that which we are bounden to hold, it is by no means necessary to adopt "strait-laced" mode of conduct, or fall into Pharisale or monastic habits of seclusion, or to become morbidly sensitive concerning the relations be-tween "the church and the world." Not by such means shall we rise toward the ideal Christian life, but by testing our thoughts, words and deeds by the imple question whether their source is a constant desire to think, speak and act as in Christ's name, or whether they spring from no nobler purpose than a shifting desire to get along as easily as may be, by following the general current.—S. S. Times.

## " Beareth All Things."

THERE are only a few who possess enough of the grace of charity to "bear all things." Decasionally we see one of this class, but like the "diamonds of Golconda," they are very rare, and not sily found. We understand the term "bearethall

things" as meaning those who possess so much of the Christ spirit that "nothng shall offend them" or tuen them a ing shall effend them" or tirm them a moment from the path of douy. While being red and mourn over the opposition and trial that meet them and stop in their spiritual journey—these keep onward in the narrow way, never halting or turning back. If others revile at them, they "revile not agam," and at them, they "revile not agam," and still wear the same bright faces that ever beam with the light of eternal town. If human nature is ever perfectly

subdued by grace it is exhibited by those

things."
If there are any that "live above the If there are say that "live above the clouds" upon whose lives eternal sunlight ever falls they are these. If there are any who ever live in the bright spring time of "eternal youth" there are these who possess so much of the greatest grace that they bear and endure all things for the Master's sake. For His sake, this is the great socret of a holy life. None can ever fail of becoming like Christ, who walk in the path of duty for His sake. All can learn to bear and endure, to hope and believe, when living a holy life for His sake.—Mrs. M. A. Holt, in Baptist Weekly.

### "Now I Lay Me Down to Sleep,"

By virtue of its age and value and previous associations, this little prayer has become a classic. It must be very ancient, for who can tell when or by whom it was written? Thousands, from the silver-haird pilgrime to the lisping infant, sink to nightly slurghmurmuring the simple patition. It trembled on the lips of the colone instance was that of an of sightly-six years, whose minfalled that he could not recognity own daughter. "Very touching failed that he could not recogn own daughter. "Very touching the relator) was the scene on after retiring, as he calledshis das if she were his mother, sayin a little child, 'Mother, come if my hed and hear me say my plefore I go to sleep.' She came! He clasped his white, withered he and reverently said:

"Now I say me down to sleep," I pay Thee, Lord, my soul to take! If I should die before I wake, I pay Thee, Lord, my soul to take! then quietly fell asleep and woke in Heaven."

A distinguished Judge, who many

A distinguished Judge, who many A distinguished Judge, who many years ago died in New York in extreme old age, said that his mother had taught the stanza to him in infancy, and that he never omitted it at night. John Quincy Adams made a similar assertion; and an old sea Captain declared that, even before he became a decide Christian, he never forgot it on turn at night. An aminent Bishon, in in at night. An eminent Bishop, in dressing a Sunday-school, said the every night since his mother taught to him when a babe at her knee by accustomed to repeat it on retiring.
There is an addendam (by which known) which brings in the Ir

known) which brings in the lifesor, giving a distinctively Cf.
tone to the lines:

"And new I lay me down to sleep,
I pray Thee, Lord, my soul to keep
If i should die before I wake,
I pray Thee, Lord, my soul to take,
And this I ask for Jenu' sake.

From another unknown source is
companion prayer for morning, which may be welcome to some of your read-

Now I wake me out of sleep.

I pray Thee, Lord, my sout to keep;
If I should die before the eve,
I pray Thee, Lord, my sout receive,
That I may with my havior live. Amen."

Augusta B. Garrett, in Churchman.

### Wise Sayings.

HEAVEN will pay for any loss we may suffer to gain it; but nothing can pay for the loss of Heaven. — R. Burter.

If in a dark business we perceive God to guide us by the lautern of His providence, it is good to follow the light close lest we lose it by lagging Wa do not need to see wickedness

A man's conscience tells him that; and if everybody else were good, the man would feel his sins all the more.—Golden Hule.

WE utterly mistake in our culture when we make our religion unamiable or our unamiableness undevout. The majestic and the lowly, the solemn and the gay, are to meet in humanity—to meet and mutually to relieve, soften, and to exalt each other.—Dewey.

Self-love leads us to do certain

things because we choose them for ourthings because we choose them for our-selves, although we would not do them at another's bidding, or from mere obedience. If things are our own originating we like them, but not when they come through other people. Self-is forever seeking self, self-will and self-love; but if we were perfect in the love of God we should prefer to obey, because in obedience there is more of God and less of self.—St. Francis de

## Burmese Umbrellas. are umbrells, which the Englishman

der his threatening climat

ment of his tollet as often as he breathes the outer air, is, for very different reasons, in the East a necessity to the na-tive. In Siam and Burmsh, China, Annam and Cochin China, it is not only the necessary protection against the in-trusive rays of a vertical sun, but it has functions of its own to discharge which are quite foreign to it even in those countries where it is, as it was intended to be, a "little shade." It is a distinctive feature in the lives and characters of the natives of those parts, and their Kines and Emperurs, when writtheir Kings and Emperors. ing to one another, to allude to their subjects as "wearers of the umbrella" in contradistinction to the ignorant and misguided people of other climes. Thus we find an Emperor of China writing to a King of Burmah: "From the royal elder brother. Tan-kwang, Emperor of China, who rules over a multitude of umbrella-wearing chiefs in the Great Eastern Empire. to "his royal young-Eastern Empire," to "his royal young-or brother sun-descended King, Lord of the Golden Palace, who rules over a multitude of umbrella-wearing chiefs in the great Western Empire." In in the great Western Empire. In Burmah, especially, the unbrells has a deep and secret meaning to convey what is as double Dutch at first to the foreigner's car. It is, it need hardly be said, the necessary finish to the out-of-deer toilet of a Peguan or Burmese fashionable, but it is much more. It has very delicate is much more. It has very delicate duties to perform, which could not so well be allotted in Burmah to any other instrument. Gold or gilded umbrellas, which in the Provinces may be carried by any nobody, are reserved in the capital for Princes of the blood alone, and red umbrellas are affected by the gay sparks of Burmese society as being the next thing most gaudy in appearance. Etiquette has also fixed the exact number of umbrellas that Burmese nobles per of umbrellas that Burmese nobles may display when they approach the "lord of the golden palace;" and it has now been settled by the Mandelay Herald's office beyond possibility of dispute that no one but the Ein-She-Men, or heir apparent, is entitled to have borns over his litter the full com-plement of eight golden umbrellas. To per of umbrellas that Burmese no plement of eight golden umbrellas. To carry a litter under an umbrella is to accord to it royal honors in Burmah.